

- 6 Why is Easter called "the birthday of hope?"  
 7 What joys do we associate with the thought of the resurrection?  
 8 How can we help to spread the gospel of hope?  
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## TRUE AND FALSE GIVING

EDITH I. STEPHEY

In the first year of the church at Jerusalem many earnest converts consecrated all their possessions to the service of the church. Among others Barnabas, a wealthy Levite, sold his land and laid all at the apostles' feet. This represents true or Christian giving. Ananias and Sapphira, a husband and wife, wished to be considered among these very liberal givers. They sold their possession pretending to give all its price to the needs of the church, but withheld a portion for themselves. This represents false giving. Their hearts were against Christ and their actions betrayed them. They were anxious to have the credit of liberality, so they agreed together to keep back part of the price. They were not compelled to sell their possession and having sold it, were not compelled to give the proceeds. It was theirs to give or withhold according to their will. But it was necessary that they should tell the truth and be true. They could have given the whole amount, or a portion, or none at all. Satan had filled Ananias' heart to deceive. The temptation was strong and it was in Ananias' power to resist it but he did not shut the door against it. The offering was made, not to the apostles nor to the church, but to God, and the act was thus a direct falsehood or lie unto God. When Ananias heard what Peter had said he fell down and gave up the ghost. His death was the direct act of God. Great fear came upon all that heard these things, and it was about the space of three hours after when his wife Sapphira, not knowing what was done, came in. These would have been three precious hours had she known what awaited her. But she repeats her husband's lie and meets the same fate. We should be careful of every hour as we do not know how many are left to us. We should also be careful in giving. We should not give because some one else does, not give to be seen of men, but give to the glory of God. When we say we give our hearts to God and then keep back part of our work, talent and service, are we not false givers and lying to God. A lie may be told when not a word is spoken. Sooner or later the truth will come to light and punishment will follow, as it did Ananias and his wife. Such punishment was necessary to save the church from destruction. Taking off a limb may seem a very painful and cruel act but it is an act of mercy. Far better lose the limb than lose the whole body; so it was better that the church should suffer the loss of this one man with his wife than that the whole church should be destroyed. It was their false pretense that made the transaction so sinful and brought this punishment upon them.

Profitable pleasures never perish.

## The Christian Life

## Building the Temple

Souls are built as temples are—  
 Sunken deep, unseen, unknown,  
 Lies the sure foundation stone.  
 Then the courses framed to bear,  
 Lift the cloisters pillared fair.  
 Last of all the airy spire,  
 Soaring heavenward, higher and higher,  
 Nearest sun and nearest star.

Souls are built as temples are—  
 Inch by inch in gradual rise  
 Mount the layered masonries.  
 Warring questions have their day,  
 Kings arise and pass away,  
 Laborers vanish one by one,  
 Still the temple is not done,  
 Still completion seems afar.

Souls are built as temples are—  
 Here a carving rich and quaint,  
 There the image of a saint:  
 Here a deep-hued pane to tell  
 Sacred truth or miracle;  
 Every little helps the much,  
 Every careful, careless touch  
 Adds a charm or leaves a scar.

Souls are built as temples are—  
 Based on truth's eternal law,  
 Sure and steadfast, without flaw.  
 Thro the sunshine, thro the snows,  
 Up and on the building goes;  
 Every fair thing finds its place,  
 Every hard thing lends a grace,  
 Every hand may make or mar.

—Susan Coolidge.

## A WORD CONCERNING JESUS

S. KIEHL

The angel of the Lord to the shepherds abiding in the field, keeping watch over their flock by night, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. Luke 2:9-12.

Simeon with the child Jesus in his arms, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation which thou hast prepared before the face of all people. A light to lighten the gentiles and the glory of thy people Israel. Luke 2:29-32.

Jesus to the Pharisees, I am not come to call the righteous, but sinners to repentance. Matt. 9:13.

Paul to Timothy, This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

Jesus to the eleven, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. Mark 16:15, 16.

In Jesus upon the cross the sinner has a mighty Savior, for there he redeems him from the curse of the law. Gal. 3:13. In the risen Christ, at the right hand of God, the believer has a mighty advocate. We have an advocate with the Father, Jesus Christ the righteous. 1 Jno. 2:1. The Christ upon the cross is the only hope of the sinner for salvation. The risen Christ at the right hand of God is the only hope of

the believer for a godly life. Without him we can do nothing. John 15:5.

The sinner who realizes that he cannot save himself will find an ocean of comfort in these words, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:31. The believer, who has fightings without and fears within, (2 Cor. 7:5) will find an ocean of comfort in these words, We have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb. 4:14-16. For these glorious privileges let every thing that hath breath praise the Lord. Ps. 150:6.

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## OUR INFLUENCE

W. M. LYON

"Let not then your good be evil spoken of." Rom. 14:16.

This text appeals with striking force to all who in any way pervert the truth. It is especially applicable in these days of "perverse disputings of men of corrupt minds, and destitute of the truth," having a "form on godliness, but denying the power thereof." 1 Tim. 6:5, II Tim. 3:5.

Scarcely a day passes, but we hear Christianity evil spoken of because of those who still pervert the gospel, (Gal. 1:7), who do not rightly divide the truth, and therefore err concerning it, and overthrow the faith of some. II Tim. 2:15-18.

I wish to note a few examples that will serve to illustrate my meaning. Take the doctrine of sanctification. O, how terribly this grand old gospel theme is abused by many who claim to teach it, by the misapplication of the word God. For instance, one large class makes no small stir because, as they say, "they are always in the land of Canaan." Yes, they are there getting fat of milk and honey, and feasting on the grapes of Eshcol. They look with pity on those who are still over in the wilderness, groping their way in darkness.

Now I am a full believer in this "land of Canaan" doctrine in one sense. The truly sanctified have all that is really worth having in this world. Canaan is the place for me, but let us be sure we know what we are talking about if we undertake to use it in a typical sense. In the land of Canaan all the fighting was done. Within its precincts there was one conflict after another. It was also a land of disastrous defeat. Josh. 7. These typical saints not only suffered defeat of a most shameful nature, but they finally made a compromise with the enemy, thus violating a positive command of God and destroying their peace and prosperity. Read Deut. 7:16 and Judges 2:3, and then see whether you are the kind of saint (?) typified by them, if you still insist on the land of